

YL (XVII.)

Metre and *Rishi*, as before; divinities, LTO^A
and
conjointly.

- xxxii. 1- I seek the protection of the
sovereign rulers,*
INDBA and YAEUNA. May they, both, favour
us -ac-
cordingly ,
2. For you are ever ready ? guardians of
mankind,
to grant protection, on the appeal of a
minister such
as I am.
3. Satisfy us with wealth, INBEA and
VABU&A,
according to our desires. We desire you
ever near
us.
4. The mingled (libations) of our pious
rites, the
mingled (laudations) of our right-minded
(priests,
are prepared). May we be (included)
among the
givers of food *

^a *SamrdjoJi*, of the two emperors; but *raja* is, in
general,
equivocally used, — meaning, shining, bright, as
well as royal;
so that *Say ana* explains the term, "possessed of
extensive
dominion/" or " shining very brilliantly." *Indra*
may claim the
title of *rdjdy* as chief of the gods ; but it seems to
be, in a more
especial manner, appropriated to *Varuna*.

^b The stanza is rather elliptically and obscurely
worded ; and
the sense of the leading term, *yuvaku*, is not very
clear : it usually
denotes a mixture of curds and ghee. "We have, in
the text,
yuvaku * *SacJiindin*; *yuvdku sumatindm*. The former
(*Eachindm*)\B

explained, a mixture of Ifuttermilk, water, and meal, suited for acts of religious worship ; the latter, the combination of choice expressions and praises which are the suitable phraseology of the right-minded or pious (*sumatindm*). The final clause is, simply, may we be of (amongst) title givers of food.